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# ESSAY

On that Divine Hymn, called the

## DOXOLOGY

WHEREIN

It's Scriptural Authority is proven; it's Primitive Use asserted; Objections against it answered; and an Exhortation to it's Use Pressed.

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By **J. W.** Minister of the Gospel at **Haddington.**

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Col. 3. 16.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms, and Hymns, and Spiritual Songs, singing with Grace in your Hearts to the LORD.

Conc. Tolet. 4tum. Can. 12. (in part.) *Despiciant ergo illum hymnum ab hominibus compositum, quem in fine omnium Psalmorum dicimus, Gloria & honor Patri, Filio & Spiritui Sancto, &c.*

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M. D. C C X I I.

## To the Sacred Trinity,

**A**S the purest Primitivæ Ages of the Christian Church first began, and Thy Orthodox Church still continues this Sacred Hymn; (tho' dis-  
used by some misguided Souls, whom recover Thou!) so the meanest  
of all thy Servants, dedicates this in it's Vindication, to Thee O, ! Father,  
Son, and Holy Ghost ! To be Glorified by all the Creatures in Heaven and  
Earth, and among the rest; by one whose highest Ambition is to be Thine,



**F. W.**



# AN ESSAY UPON THE DOXOLOGY:



IN this Age of Innovations, wherein the Foundations of Government are overturned, the ancient Land-marks removed, which our Fore-fathers did set, when we are stated as these in the Days of *Jael*, *Judg: 5. 6. The Highways unoccupied, and Travellers walking in By-ways*: when the narrow Span of a Party is made the Standard of the Measures of Publick Peace, Love and Unity; when the Apostolic Creed at Baptism, once the distinguishing Mark of Christians, from *Jews, Pagans and Mahometans*; when that Divine and unparallelable Form of Prayer, as expressly commanded by our dearest Saviour, as any other Precept of the Gospel, and as particularly enjoined as the two Sacraments, are turned unto Disuse; yea, publicly decried & vilified: and when that Form of Government, practised & conveyed down from the Apostles, and Apostolic, and successive

five Ages, after 1542 Years Prescription, is condemned as *Humane*, yea, *Antichristian*; In such an Age, it is no Wonder, this divine and Seraphic Hymn, the constant Employment of the Upper-Quire, should under-go the common Fate.

But it becomes any, whose Souls are not yet prepossessed with Prejudice, Passion, Interest, or an itch of Novelty, to enquire into the Grounds, on which this Divine Hymn was first established in the Church; and whether any supervenient Reasons since, are able to preponderate, for satisfying any in its Disuse. Seeing, in Time immemorial its Use hath continued through the whole Catholic Church, in all Ages: seeing it yet continues in Foreign Reformed Churches, who have rejected the superinduced Corruptions, brought in by Ambition and Avarice in the Middle Ages: And seeing it was still practised by the Reformers of our National Church, as Witnesses that Form of Divine Worship then enacted, and ascribed to Zealous Mr. Knox; and seeing it was still in use among us, till about the Year 1648 or 1649, when an Uniformity in Worship, was proposed betwixt the Independents & Antitrinitarians in England, and the then Rulers of our Church. And seeing, that Impudence itself hath neervied that length, as to emitt any Publick Act, forbidding it, that is yet extant, which tho' proposed in one Assembly (one Mr. Calderwood answering, *I entreat that the Doxologie be not laid aside; for I hope to sing it in Heaven*) yet is not found in any Printed Acts; and that at the present no Act is found against it. On all these Considerations, the Laws of Piety, Justice, and Prudence require us, to examine, whether the former Grounds of its Use in the Church be yet superannuated, or whether the Excellency of its self, its Venerable Antiquity, and the Deference we owe to the Primitive Fathers of the Antient Church, may not still plead for its continuance?

What



( 3 )  
What we intend to treat of in this, shall in the first place  
be laid down in some general Proposition, and then we shall treat  
of the Hymn itself in particular.

**Proposition 1<sup>st</sup>.** It is our Duty to Glorify God, not only with  
our Means and Lives, but with our Tongues also: The Glo-  
ry of God is the End of our Lives and Actions. That we may  
understand that, its fit to know, that the glory of all things, is  
that wherein their highest Perfection doth consist, 1 Cor. 15.  
40. Eccl. 33. 18. Heb. 1. 3. The Glory of God, is that Di-  
vine Excellency, whereby He is Eminent above all things, His  
Omnipotent, Infinite and Eternal Being, which Angels and  
glorified Saints do intuitively behold, we on Earth principally  
by Faith, in part also by that kind of Knowledge, which grows  
from Experience of those effects, the greatness whereof exceed-  
eth the powers and abilities of all Creatures both in Heaven  
and Earth. God is glorified when such His Excellencies, a-  
bove all things, are with due admiration acknowledged, & this  
is the proper Subject of all Psalms: Hooker Eccles. Polit. Lib. 5. §.  
42. That thus to express our acknowledgment of Divine Excellency,  
and our Admiration of Divine Perfections with our Mouths, is a Duty.  
See Psal. 109. 1, 2. O give Thanks unto the Lord, &c. ver. 2.  
Sing unto him, sing Psalms unto him, talk of all his wondrous works.  
Psal. 9. 1. 8. Give unto the Lord, O ye People, give unto the Lord glo-  
ry and strength. And Ver. 1. Sing unto the Lord a New Song.  
Where, by a New Song the Jewish Rabbies understand a Song  
in the Days of the Messiah, Isa. 24. 15. Glorifie ye the Lord in  
the Fires, or as others render it, in the Valleys, others in the Holes,  
ye are now forced to hute yourselves in, or as others, Praise ye  
the Lord for Light or Illumination. Isa. 42. 10. Sing unto the Lord  
a New Song and his praise from the ends of the Earth. Psal. 149. 5,  
6. Let the Saints be joyful in Glory, let them sing aloud upon their  
Beards, let the high Praises of God be in their Mouths. Psal. 157. 8.  
Awake

*Awake up my Glory, awake Psalter and Harp.* There the Heart rouses up the Tongue; the Tongue craves Aid from the Hand, the Hand from the Harp. *Rom: 15. 6. That ye may with one mind and one mouth glorifie God, &c.* Accordingly it was practised in the Jewish Church, as witness many *Psalms* Composed to that effect.

*Position 2d.* That Scriptural Hymns, composed for the expressing our Acknowledgment of Divine Excellencies and Perfections, are to be used for that End; such as the Book of the *Psalms*, which are in use among us; and that laudably, as being composed by Men inspired with the Holy Spirit, and containing the highest Flights of Adoration; and that purposely for the publick Worship, *2 Sam: 23. 1. 1 Chron: 16. 7. 2 Chron: 29. 30.* But this is not questioned: Yet it may seem unaccountable, why the *Psalms* of *David* are publicly sung; and other scriptural Songs of as great Authority, and as peculiarly adapted to the Jewish State as they, are omitted: such as that of *Moses*, *Deut: Chap: 32.* that of *Deborah* and *Baruk*, *Jud: 5.* the Song of *Solomon*, that in *Isaiah*, *Chap: 5.* the Book of *Lamentations*, that of *Jonah* *Chap: 2.* Yea, several Songs in the Book of the *Revelation*. If it be answered, That the Church hath authorized the one, not the other: That is all we require to be granted, That the Church hath Power to appoint Laws concerning the publick Worship: And if it be conceded, That it may enact what scriptural Songs may be omitted, what practised; then may it also declare, for the laudable Practice of singing Hymns, highly consonant to scripture Verity. Therefore we may evidently see, that Scriptural Songs were in use, for that Sacred and Solemn Epimone, *Psal: 136.* is sung *Ezra 3. 11.* That of *Psal: 86. 9.* is sung *Rev: 15. 4.* That of *Exod: 15. 2.* is used in *Psal: 118. 14.* And 'tis most probable, that Hymn sung by our Saviour, *Mat: 26. 30.* to have been



a Scriptural Song: And some conjecture, that it was that, called the Great Hallelujah, which consists of *Psal.* 113. with the 5 following; for the Jews did very solemnly use that Hymn in the three principal Festivals, they sang it standing, in the New Moons, in the Night of the Passover, after eating the Paschal Lamb; they solemnly sung it. And our Saviour conforming with that Church in many other things, 'tis probable, he did it in this also. And that Scriptural Songs may be used in public Worship being owned by the People, with whom we have to do, in this Matter there needs not more Probation of it.

*Position 2d.* That these Scriptural Songs, or others appointed by Church Rulers, may be turned unto Metrical Numbers; and not only said, but also Sung to a grave Tune in the Publick Assemblies. As to the Singing holy Songs in the Worship of GOD, see *Nam.* 19. 35, 36. And *Psal.* 68. To the which David, out of holy Zeal, added Dancing. *2 Sam.* 6. 14, 15, 16. And for this end, there was a Set-Office in the Church, of Singers, *1 Chron.* 6. 33. *Heman* a Singer, that Song in *Habbakkuk*, Cap. 3. is verse 1. Dedicated to the Chief Singer. Their practice in this is sufficiently known, by any that peruses their Customs; but least any should say that this, together with their Instrumental Music, was Ceremonial, we have evidence of the contrarie in our Saviour's practice. *Mat.* 26. 30. In *Paul* and *Silas*, singing at Midnight. *Act.* 16. 25. In that Injunction. *Jam.* 5. 13. *Is any merry, let him sing Psalms.* The Apostle, *1 Cor.* 14. 26. speaks of it as a thing of Uncontroverted practice, every one of you hath a Psalm. It's expressly enjoined. *Eph.* 5. 19. *Speaking to your selves in Psalms, and Hymns, and Spiritual Songs.* &c. The same is in *Col.* 3. 16. And for it, there is a Seraphic Precedent in that Famous *Genethliacou*, at our Saviour's Birth. *Luke.* 2. 14. The Authority of

of this Singing, is asserted by *Dionysius* 12. 11. *and* *Isidore* *Evangelista*.  
This flourished among the oldest of the *Hebrews*, who were  
long before the *Greek* Poets: *Moses* the great Ruler of the  
*Hebrews*, when he brought them from *Egypt*, unto their own  
Country, how soon he came out of the Red Sea, the *Moors*  
falling by the Power of *GOD*: being inspired by the Spirit of  
*GOD*, he published a Song in *Hexameter Verse*, wherein  
he gave Thanks to *GOD*, after him *David*, Master of the *Di-*  
*vine Harp*, composed Hymns of various kinds of Meeter, some  
of three Numbers, some of five: Thus far *Eusebius*. And  
for what end, are several passages in the Old Testament  
in the Original put unto Meeter, if not to be sung? If any  
should think that before *Guido*, the Author of the Musical Scale,  
there were no Metrical Songs in the Church, they are mis-  
taken, for his design was by these six Musical Notes, to bring  
*Gregory's* plain Song unto an Artificiall Composition. And add  
only Metrical Songs, but also Antiphonal Hymns, wherein  
the Choir answered one another, are esteemed of great Anci-  
quity, being ascribed, in the Eastern Church, to *Ignatius*  
Bishop of *Antioch*, Co-temporary with the Apostles, and in  
the Western, to *Ambrose* Bishop of *Millan*, who flourished in  
the Year 374.  
*Position 4th.* That other Hymns and Spiritual Songs com-  
posed by Men, agreeable to Scripture, tho' not consisting of  
express words of Scripture, may be lawfully used in the Wor-  
ship of God, no Man can render a reason, why in one part  
of the Worship of God, Men can use words of their own, in the  
other, not: Why we may take freedom in Prayer, to express  
our selves in our own manner, of expression, yet in our  
Praises, we must strictly adhere to Scriptural Phrases. Let those  
there complain of limiting the Spirit of God by set Forms, that  
a reason, why it may be limited in Praise, but not in Prayer.  
And



And withall, let them shew as expresse a Command for Sing-  
ing *David's* Psalms, as we can shew them for the use of the  
Lord's Prayer. It hath been the opinion of the most Learned  
of the Ancient and Modern Church, yea, of some of the most  
Judicious Asserters of Co-ordination among Church Officers, that  
there may be composed, Hymns and Spiritual Songs new, ra-  
dapted to the Christian Dispensation, as the Ancient Songs  
were to the *Jewish*: And accordingly, Antiquity can shew such  
Composures, framed by *St. Chrysostom*, Archbishop of *Constantino-*  
*ple*, *St. Augustine* Bishop of *Hippo*, *St. Ambrose* Bishop of *Millan*.  
And that they were made use of in the Church, is evident from  
that Famous Song, called *TE DEUM*, made by *St. Augustine*  
and *St. Ambrose*; which from their Days hath still been used  
in the Christian Church, now for near 1300 Years; composed,  
as is said, miraculously, and first sung by *St. Ambrose* and *St.*  
*Augustine*, after the Baptism of the latter: The which *St. Am-*  
*brose* composed several Forms of Praise, and amongst the rest,  
this Great and Powerful Hymn; concerning which, he says,  
*in Conc. de Basilicis, Tom: 5. Grande Carmen istud est & quo nihil*  
*potentius; quid enim potentius quam Confessio Trinitatis, qua quoti-*  
*die totius populi ore celebratur? Certatim omnes student fidem fateri,*  
*Patrem, Filium, & Spiritum Sanctum norant versibus predicare.*  
That is; That is a great Song, than which nothing more powerful,  
for what more powerful, than the Confession of the Trinity, which is  
celebrated by the Mouths of People every day? All contend to acknow-  
ledge the Faith, and know to celebrate in verse, the Father, Son,  
and Holy Ghost. To this we may likewise add that Celebrat-  
ed Hymn called the *Benedict*, or, *All ye works of the Lord blefs ye*  
*the Lord, Praise him and magnify Him for ever*, which is esteem-  
ed to be the Song sung by the *Three Children in the fiery Furnace*,  
wherein all the Works of the Creation are invited to Praise  
GOD. Such was also the Celebrated *Trisagium*, or thrice Ho-

ly, in use in the *Primitive Church*, which was *Holy, holy, holy Lord of Sabaoth*, which at *Constantinople* and in other Churches of the *East*, was repeated after this manner: Ἄγιος ὁ Θεός, ἄγιος ὁ τοῦτοπος, ἄγιος ὁ ἀθάνατος, ἐλέησον ἡμᾶς. That is, *Holy God, holy Almighty, holy Eternal, have mercy on us.* The Original whereof, by Church Historians, is ascribed to this: At a certain time, *Proclus* being Bishop of *Constantinople*, while the People, under Divine Threatnings, were pouring out their Prayers to God, for averting them; a certain Child, from the midst of them, was Rapt up into the Air, where he was taught by Angels to repeat this song; and returning to himself, taught the People, who using it, were saved from the impending Calamity; and always thereafter it was so used in that Church. And this Practice of Composing and singing holy Hymns, is approved by Antient Councils, *Conc. Turonense*, *Con. 17.* *Con. Toletanum*, *Con. 12.* afterwards to be cited, and *Con. 13.* They appoint the Hymn of the three Children to be sung. And in the Modern Churches this Practice hath been retained; for, in the Independent Churches, there are Hymns of their own compofure made use of; so are there in the Reformed Church of *France* and *Holland*; so were there in our Church Hymns, yet to be seen annexed to our Old *Pfalm-Books*, such as, *Veni Creator Spiritus*, *Come Holy Ghost Eternal GOD*, &c. *Euseb. Lib. 2. cap. 16.* from *Phil. Judæus*, reporteth of the contemplative, or Worshipers in *Egypt*, that they Contemplate not only Divine things, but they make grave Canticles and Hymns unto God, in a more Sacred Rhyme, of every kind of Meeter and Verse.

It cannot be denied, but that this as every other thing hath been abused by the Blasphemous songs of *Arius*, and the *Miletian* Schismatics, and by the songs which *Paulus Samofatenus* composed, and caused publicly to be sung in Praise of him.



himself. And it must be acknowledged, that the Church of Rome who have overturned the Foundations of Christian Doctrine, Worship, Government, and Practice, have also foully corrupted this, in their Blasphemous Hymns of the Blessed Virgin, in turning the *Psalter* unto her Name, and in its Praises turning Lord into Lady; their songs also both to, and on the Cross, are both Nonsense and Blasphemy, such as *Ave Crux, spes unica*, &c. Notwithstanding thereof, an abuse takes not away the Lawful use, otherways our Meat and Drink must be withdrawn from us.

*Position 3.* That this Hymn practised by the Church for glorifying the Holy and undivided Trinity of Persons, in the Unity of Essence, is still to be retained; for it contains. 1. A short Creed or Confession of Faith, all that is expressly mentioned in the form of Baptism is here contained, and therein we own our Acknowledgement of that great Truth, so much denied by *Arrians, Sabellians, Eunomians, Apollinarists, Macedonians*, that the Three Persons of the Glorious and undivided Trinity, are Co-equal, Co-essential and Co-eternal, and ought to be Celebrated, with equal Praise, Thanks and Adoration; that from all Eternity, before the Foundations of the World, they were of equal Glory: now in Time it continues so, and when the World shall perish and wax Old as a Garment, this shall continue. On this account it is, that the Faithful, in the use of this Hymn, stand up, (as is the practice of the Church, at the Repetition of the Creed in Baptism) to witness their public and solemn Approbation of this Doctrine of the Holy Trinity. 2dly, It serves for a Form of Praise and Thanksgiving, and it contains a Compend and summarie of all the Praises that Men or Angels have done, do, or shall perform in this, or the World to come, to God for ever. It is equivalent to the *Hebrew Hallelujah*, so oft repeated in the Book

of the *Psalms* : Nor can the frequent use of it Nauseate a spiritual Heart, unless we think that the Saints and Angels, who rest not Night nor Day crying *Holy, Holy, Holy Lord God Almighty, &c.* weary in their Praises, Its Corruption that makes Holy Duties tedious or irksome ; whereas the Soul that hath attained, in some part, that frame which will be exalted, refined, and enlarged in the *Upper Quire*, shall with constant Joy and Wonder, Delight and Ravishment, still continue to resound the Praises of God, conjoyning with all the Works of God that Praise him and the Saints that bless him, with all the Works of the Creation, *Psal. 148.* where they begin and end with *Hallelujah, Praise ye the Lord*, each inviting one another ; and with a Sacred Harmony still proclaiming, *Glory to the Father, Son, and Holy Ghost, as it was in the beginning, is now and ever shall be, World without end, Amen.* Concerning this sacred Hymn, we are to consider, its Antiquity in the Church, its agreeable as to Scripture Verity, the occasion of its Use, its Excellency, the need of its Continuance, the Power the Church hath of enjoyning it, and that grounded not only on its Authority, but also confirmed by solid reasons, that it was yet never forbidden by any Church Constitution, and what alterations *Heretics* made of it.

i. Concerning its Antiquity, It is a common Mistake, that it was first enjoyned by the Council of *Nice*, assembled under *Constantine*, Anno 325, for suppressing the *Arrian* Heresie, where were assembled 318 Christian Bishops ; yet greater is their Mistake, who bring the first Use of it further down, to the Year 376, under *Damasus* Bishop of *Rome* : Whereas it is evident, that there are Foot-steps of it before the Days of *Arius*, or any of these Councils, that condemned his Heresie. It is true indeed, that before these Days, when the Doctrine of the Trinity was not questioned, every one of the Fathers had



had a different Form; yet, tho' they varied a little in Words, yet in that Variety, they all expressed the same thing, Honour and Glory to the Ever-blessed and Glorious Trinity. *Clemens* Catechist of *Alexandria*, who flourished, *Anno* 192 about 130, Years before the *Nicene Council*, hath these Words in his Book called *Padagogus*, Αἰνῶντες τῷ μονῷ πατρὶ, καὶ υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, Praising the only Father, and the Son, with the Holy Ghost. *Tertullian* Presbyter of *Carthage*, who also flourished *Anno* 192; in his Book, *de veland: Virg:* hath these Words, *Ut quando surgit a mensa, gratias agit tribus vicibus, dicens, Miserator et Misericors Dominus, escam dedit timentibus se, Gloria Patri, et Filio, et Spiritui Sancto.* That, when he rises from the Table, he gives Thanks to GOD, three times, saying, The Merciful, and Gracious GOD, hath given Meat to them that fear him, Glory be to the Father, and the Son, and the Holy Ghost. *Basil* Bishop of *Neo-Cesaria* in *Cappadocia*, who flourished *Anno* 370. in his Book *de Spiritu Sancto*, *Cap. 27.* tells, That this way of singing Glory to the Trinity, is from Apostolick Tradition. *Athanasius* at the *Nicene Council*, Deacon, afterwards Bishop of *Alexandria*, hath this, *Gloria Deo Patri, Honor item et Adoratio, cum Filio Collega, una cum Sancto Vivificante Spiritu.* Glory to God the Father, Honour and Worship with the Son His Companion, together with the Holy quickning Spirit. *Baronius* in his *Annals* on the Year 325, shews, that it began to be sung from the Apostles Days. There are several famous Authors cited for it, which, these that can, may consult, to wit, *Augustin*, *Lib: 3. contra Maximinum*, *Epiphanius Heres: 62.* *Macarius Homil: 12.* *Gregorie Thaumaturg: Ser: 10.* *Fulgent: Lib: 2. ad Monimum Cap: 3.* *Basil, Lib: de Spiritu Sancto.* *Ambrose contra Auxent.* When the Sacrament of Baptism was administered in the Name of the Father, Son, and Holy Ghost, the Faithful answered, Glory be to the Father

ther, and to the Son, and to the Holy Ghost. When the Holy Fathers in the Council of Constantinople, were to establish a Rule of Faith against Hereticks, who denyed the Divinity of the Holy Ghost, they desired to insert in that Symbol, a Testimony from this Hymn of Glory, for his Divinity in these Words, *Who with the Father and the Son is con-glorified.* Polycarp Bishop of Smyrna, when the Epistle, that is in the Book of the Revelations was written to that Church, the Disciple of St. John, and by him consecrated Bishop, who suffred Martyrdom Anno 167, when at the Stake, & immediatly about to attain the Crown of Martyrdom, in the Presence of many Jews, Pagans and Christians, closes his Prayers thus, *I glorifie Thee, through the Everlasting High Priest Jesus Christ, thy well Beloved, to whom with Thee, and the Holy Ghost, be all Glory, World without End, Amen.* So that it was not first begun by the Council of Nice; but on the Account of these Heresies, then arisen, was enjoyned to be of perpetual Use; and accordingly, 'tis found inserted into the public Liturgies, as in that of St. Chrysosthorne and Basil, *Δόξα πατρί, καὶ υἱῷ, καὶ αὐτῷ πνεύματι ὡν, καὶ αἰ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων: Ἀμήν.* *Glory to the Father, and the Son, and the Holy Ghost, now, and ever, and to all Eternity, Amen.* Accordingly in the Ages thereafter, it hath been used, as Basil tells, *Ep: 78. Sicut accepimus, sic baptizamus, et sicut baptizamus, sic credimus, et sicut credimus, sic confitemur ore, et sicut confitemur, sic glorificamus Patrem, Filium, et Spiritum Sanctum, Ταῦτ' ἐστὶ ἀποδείξις τῆ ἀπὸ προσημασίας, As we have received, so we baptize, as we baptize, so we believe, as we believe, so we confess with our Mouth, as we confess, so we glorifie Father, Son, and Holy Ghost.* This is the Demonstration of a right Belief. Indeed it is true, that upon the Account of the supervenient Heresies, the later Clause of this Hymn, *as it was in the Beginning, &c.* was added by Councils, in the Council of

Vausen



*Vausen*, held under *Theodosius* the younger, there is this Canon, Cap. 7. *Quia non solum in sede Apostolica, sed etiam per totum Orientem, et totam Africam vel Italiam, propter Hereticorum astutiam, quia Dei Filium non semper cum Patre fuisse, sed a tempore cepisse blasphemant, in omnibus clausulis, post Gloria Patri, &c. Sicut erat in principio, &c. esse dicatur, etiam et nos in omnibus Ecclesiis nostris, hoc ita dicendum esse decrevimus.* Because not only in the Apostolic Sea, but likewise through all the East, and all Afric and Italy, for the Craftiness of Heretics, whereby they blaspheme the Son of God, asserting, that He was not always with the Father, but began in Time; Therefore in all Clauses, after Glory to the Father &c. it is said, as it was in the Beginning, &c. so we, in all our Churches, Decree the same to be said. The 4th Council of Toledo in Spain, hath this Canon 12th, *de Hymnis canendis, De hymnis et psalmis publice canendis in Ecclesia, et Salvatoris et Apostolorum habemus exemplum, et hymno dicto, &c. Paulus hoc etiam docet, implemini Spiritu Sancto, loquentes vobismet ipsis in psalmis et hymnis. &c. Ergo, Quia nonnulli hymni, humano studio, in laudem Dei compositi esse noscuntur, sicut hi quos Hilarius, Ambrosius ediderunt, quos tamen quidem specialiter reprobant, pro eo quod de Scripturis sanctorum Canonum, vel apostolica traditione non existunt: Respuant ergo illum hymnum ab hominibus compositum, quem in fine omnium psalmorum dicimus, Gloria et honor Patri et Filio et Spiritui Sancto &c. Similiter et totum illud quod sequitur post Angelicum Hymnum, Gloria in excelsis, &c. Quod tamen Ecclesiastici Doctores composuerunt. Ergo nec ipsi in Ecclesiis canendi sunt, qui in sanctarum scripturarum libris non inveniuntur. &c.* Of Hymns and Psalms to be sung publickly in the Church, we have the Example of our Saviour and the Apostles, and the Hymn called, &c. Paul likewise teaches this, be filled with the Holy Ghost, speaking to your selves in Psalms and Hymns, &c. And because some Hymns are known to be composed by Men, to the Praise of

GOD

GOD, as these, which Hilary and Ambrose have published, which some specially reject; because they are not extant in the holy Canon of the Scriptures, or Apostolic Tradition: Let them reject then, if they dare, that Hymn composed by Men, which in the end of all the Psalms we say, Glory and and Honour to the Father, Son and Holy Ghost, &c. And likewise, all that follows after the Angelical Hymn, Glory to GOD in the highest &c. Which the Doctors of the Church have composed. These are not to be sung in the Church, which are not found in the Books of the holy Scriptures? &c. Can. 13. *Hymnum quoque trium Ruerorum, in quo universa cæli et terræ creatura Deum collaudat, et quem Ecclesia tota Catholica, per totum orbem diffusa celebrat, publice sanctum Consilium decantari instituit.* The Hymns also of the Three Children, in which all the Creatures of Heaven and Earth praise GOD together, & which the holy Catholic Church, spread abroad in the World, celebrates; the holy Council appoints to be sung publicly. But what need is there to cite Canons of Councils; let but one General or Provincial Synod, one Father or Doctor, or Divine, even among these who write against other Forms, be instanced, that once spake or wrote against this Form of Praise, for so many hundred Years; till these Ages of Giddiness. And even in them it hath been, and is in constant Use; in all reformed Churches, in Geneva, France, Germany, Netherlands, Poland, Denmark, Swedland; and was still in ours, till about 1645, that the Independents in England proposed its Disuse, as one Term of Uniformity in Worship, which was never formed into an Act.

2dly. Let us consider, whether this Hymn be agreeable to Scripture? For an objection against it is, that it is not scriptural; which tho' it were true altogether, yet if it can be proven that it is agreeable to Scripture Truth, we have spoken that

Hymns



Hymns composed by Men, have been and may be used in the Worship of God. Yea, since the writing hereof, the Author hath heard Mr. Daniel Burges, in his Meeting-House at Covent-Garden sing such; for asserting whereof, on the Lords day at a public Funeral, he hath been called a liar by M. D. C. a Precenter. If Men take liberty to use their own words in their Prayers to God, what restrains them from the same in Divine Praises? But, that it is also scriptural, cannot be denied, except by these who deny the Trinity: If these Men own, that God is Father, Son, and Holy Ghost, where they find in Scripture Glory ascribed to him, it's all one with this. Look that Divine Trisagium, Isa. 6. 3. *Holy, holy, holy, is the Lord of Hosts, &c.* Now, that all the three Persons are there included, is evident from this, as it is cited in the *New Testament*; that it belongs to the Father none can deny, and that it is attributed to the Son, see *John 12 41.* To the Holy Ghost, *Act. 28. 25.* see *Psal. 41. 13.* *Blessed be the Lord God of Israel from everlasting to everlasting*, which as it is turned unto Meeter with us, (*the Lord the God of Israel be blest for ever, then, from Age to Age. Eternally, Amen, yea and Amen*) differs nothing from this Hymn, but that this expresses our Belief of the Trinity. Our Translation in Meeter, takes as great a liberty to vary from the *Hebrew*, as this Hymn doth, in rendring that which is there expressed by, *from everlasting to everlasting*, by, *as it was in the beginning, &c.* Which altogether signifies the same thing. There are other Psalms to the same purpose that express the same, as *Psal. 72. 18, 19.* *Psal. 89. 52.* *Psal. 106. 48.* *Psal. 145. 21.* Read them in the Meeter, and see what difference there is betwixt them and this Hymn, except that then in these times, the Trinity was as little plainly asserted as it was by any opposed. What are all the *Hallelujahs* in the Book of the *Psalms*, which are very many, where several

Psalms begin or end with praise the Lord, and sometimes both  
 begin and end with it; what are all these, but all one with  
 this Hymn? Again, look unto the New Testament, and see if  
 it be not found there in expresse Terms in several passages,  
 some of the Ancients bring the Original of this Hymn from  
 Eph. 1. 17. And chap. 3. 14. &c. What is that, Rom. 11.  
 36. For of him, and through him, and to him, are all things, to whom  
 be Glory for ever. That is; He was in the Beginning, and so  
 the Efficient Cause, of whom are all things: He is, and  
 therefore the Directive Cause, through whom are all things:  
 He ever shall be, therefore the Final Cause, for whom are all  
 things; therefore Glory be to him for ever, Amen. See Rom. 16.  
 27. To God only wise be Glory, through Jesus Christ, for ever, Amen.  
 Phil. 4. 20. Now unto God and our Father be Glory for ever and e-  
 ver, Amen. Heb. 13. 21. To whom be Glory for ever, and ever, Amen. 2.  
 1. Pet. 5. 11. To him be Glory for ever, and ever, Amen. 2.  
 Pet. 3. 18. the same is repeated. Jude 25. To the only wise God  
 our Saviour, be Glory and Majesty, Dominion and Power, for now  
 and ever, Amen. Rev. 1. 6. To him be Glory and Dominion for e-  
 ver and ever, Amen. Rev. 4. 11. Thou art worthy to receive Glo-  
 ry and Honour and Power: and this is given to the Father that  
 sits upon the Throne. And of the Son its said, Ch. 5. 12.  
 Worthy is the Lamb that was slain, to receive Power and Riches, and  
 Wisdom, and Strength, and Honour, and Glory, and Blessing. Rev.  
 7. 12. Amen: Blessing, and Glory, and Wisdom, and Thanksgiving,  
 and Honour, and Power, and Might, be unto our God for ever and  
 ever, Amen. Rev. 4. 8. is expressly this Hymn, with nothing  
 else but the change of words, Holy, Holy, Holy Lord God Al-  
 mighty. Will any deny that this points out the TRINITY?  
 or that this Holy Lord God, is not the Father, Son, and Holy Ghost,  
 which was, which is, as it was in the beginning, which is, and is to  
 come; that is, is now, and ever shall be, World without end? Will  
 any deny, that these Passages are not Scriptural? then no more  
 can



can they deny, that this Hymn is such. Our Psalms we sing in Meeter, vary as much in outward Expressions from the *Hebrew*; yea, from the Translation in Prose; tho' they keep the Sense, as this does from many of these cited Passages. Besides, the Apostolical Benediction points out this; for if we pray for the Grace of JESUS CHRIST to People, for the Love of GOD, and Communion of the HOLY GHOST, then ought we to praise the TRINITY for this Grace, Love and Communion. If these Men can themselves utter these words, *Glory to the FATHER, SON, and HOLY GHOST*, on the receipt of Mercies, or in Worship; what is it that makes it unlawful or inconvenient, to turn into Metrical Numbers, and to utter it in a Singing Voice? Yea, tho' the Words were not Scriptural, why are Sermons & Prayers approven y<sup>e</sup> are not such, yet this condemn'd? let them either be both condemn'd, or both approv'n.

3ly. It is fit we consider the Occasion, why this Hymn was made of perpetual Use in the Church, and why the latter Clause, *As it was in the Beginning, &c.* was added: The Reason was, to assert the Doctrine of the Trinity, and the Equality of the Son of GOD with the Father, *Forb: Historico Theolog: Lib: 1. Cap: 22. § 1. Quo clarius, Deitatis unitatem, in Trinitate Personarum, et unam Trinitatis Gloriam, atque aequallem Patris et Filii et Spiritus Sancti Honorem, eandemque glorificationem palam profiterentur, usurpabant Veteres in fine Psalmorum, hunc Hymnum glorificationis, Gloria Patri, &c.* The Ancients, that they might the more clearly profess the Unity of the Godhead, in the Trinity of Persons, and the one Glory of the Trinity, and equal Honour of Father, Son and Holy Ghost, and the same Glory due to them, they used in the end of the Psalms this Hymn of Glorification, *Glory to the Father, &c.* Therefore was it not first enjoyned in the Nicene Council, as some mistake; but made of daily use: For we have shown Foot-steps of it before *Arius* time, or these Councils

els that condemned his damnable Heresy. Against this it is commonly objected, That this Reason ceaseth, seeing the *Arrian* Heresy is now expelled the Church; therefore, seeing that Fire is now quenched, this Hymn, which was made use of for a Remedy, ought to cease. To which we answer,

1. That tho' it might cease as to that End; yet the Work of Praise ought never to cease: GOD still continues to preserve us, to feed and cloath us, the Works of Nature are as effectual now as ever, the extent of the work of Redemption, is as large now as ever, his Blood hath not since that time lost its Efficacy; the Holy Ghost continues still to illuminate, direct, sanctify and comfort; and shall his Mercies continue, and our Praises cease? We ought not to leave off our Praises till he leave off his Goodness. Yea, though we felt not these sensible Effects of his Goodness; yet his essential and incomprehensible Perfections call for Praise; for what he is in himself, as well as what he is to us. *Qualis est futura Comprehensorum conditio, et praxis in Patria, talis et potest ipsorum viatorum esse in via; hoc est, ut utrique conglorificent Trinitatis Consempernitatem, qua in spe, qua in re, qua in desiderio, qua in fruitione.* Such as, the future Condition of the Triumphant is in their Eternal Countrey, such ought to be the Frame of Travellers on the Way; that is, that both together glorifie the Co-eternity of the Trinity, for what they have in Hope and Hand, in Desire and Enjoyment.

2ly. One Action may be performed for two different Ends, and tho' the one cease, yet the other may continue. The Eye in our Face serves, both for Sight and for Ornament of the Face: Now, tho' it cease to see, yet it ought to continue for beautifying the Face; for plucking it out when it grows dim were a Cruelty: so this Hymn, tho' it might be once used against these Heretics, yet it is still useful for praising GOD.



3ly, Is there no Deference to be had to the Ancient Fathers of the Church, who first used it, and practised it, many hundreds of Years after the *Arian* Heresy was crushed? Shall we, their ungrateful Posterity, thus requite these Primitive Fathers and zealous Martyrs, who swat, and bled and died, who toiled and travelled to bring down to us the Doctrines of Christianity, particularly of the Holy Trinity free from Corruption? What self Conceit and Rashness is it, to think our selves wiser in a Corner of the World, than the whole Representatives of the Christian Church, for so many Ages? If we owe them Thanks for asserting the Deity of the Son of GOD, and the Doctrine of the Trinity, let us testify it by due Obedience to their Precepts.

4ly. And is *Arianism* and *Sabellianism*, so utterly Extinguished? Let these very Hymns under the Usurper, when this was first discontinued witness, what *Sectarians* swarmed in that Nation whence this sprang, and its known that the *Antitrinitarians* were the Men that first broached its abolition, that they might not own in their Worship, what they disowned in their Hearts. And tho' all that disuse it, cannot be tainted with a denial of the Trinity, or Coequality of the Son with the Father; yet 'tis dangerous to joyn with Enemies in their designs. It is a shame to any who own the Trinity, to disown this Hymn, or say it is not scriptural; for on the matter, they assert that the Doctrine of the Trinity is not scriptural: For, to deny that God is to be Glorified, and that to Eternity, they cannot deny. And may not we say this Day as one said formerly, *Mortuis Autoribus hujus veneni, scelerata eorum Doctrina non moritur.* The Authors of this Poyson being Dead, their cursed Doctrine dieth not. Can any that lives in these Nations say, that there is none that deny the Trinity or Deity of the Son of God? then what are our Modern *Theists* and *Socinians*, what

what swarms of these? What mean these Acts of Assemblies against these, enjoying to Preach against this Doctrine? What mean these public Discourses against them? Now if Men make use of this method against that cursed Doctrine, why not these also practised by the Fathers of y<sup>e</sup> Ancient Church? Let none then assert, that there is no necessity for asserting the Trinity, till they first find that there is none in this Age that denies it. And when that comes to pass, that there is none who denies the Trinity, yet still it never becomes unnecessary or needless to praise the Trinity. It was *Arianism* that gave ground to the Explication of the true Faith in the *Nicene* and *Athanasian* Creeds; yet, are they now become useless? Let none then think the remedy needless, as long as the Disease continues. And what if among these that abolish this Hymn, there be latent the seeds of *Arianism* and *Sabellianism*, Men of Orthodox Faith among themselves cannot discern it.

154. The excellency of this Hymn appears, in that it is a most exact and short Abridgement of the Christian Faith, our Baptismal Obligation in a little Map: Its the Apostolic Creed Epitomised, withal an Epitom of all our Praises, Contracting all the Lauds of the Church unto narrow bounds. Here the Praises of God are so concisely and succinctly set down, that we deliver that in a breath, which the Glorified Spirits and Saints weary not to do for ever. And what is the end of our living, but the Glory of God? What the end of our Duties but Glorifying God? This we pray for in the Lord's Prayer, *Hallowed be thy Name*: This is the end of our Creation, *Isa.* 43. 7. *Rev.* 4. 11. Of our Redemption, *1 Cor.* 6. 20. Of our Election, *Eph.* 1. 11, 12. Of our mercies, *Psal* 30. 11, 12. & 50, 15. Of all our works, it is or, ought to be. In these Psalms we Sing, some are Doctrinal, some Minatory, some Precatory, some Narratory, some Historical, and Exhortatory:



**Exhortatory:** Some we sing, wherein there is nothing of the proper work of praise; and is it not then fit to close with a compend of the highest Adoration, a Hymn that joyns Heaven and Earth, and makes both resound the same, wherein we antedate the Eternal Jubilee and begin below what shall never end above. This Hymn gives a taste of that whereof there is a perfect feast: And hereby we profess our hope, that, as in the beginning, when the Foundations of the World were fastned, the Morning Stars sang together, and all the Sons of GOD shouted for joy, Job 38. 6, 7. And as now, all his works Praise him, and his Saints Bless him, Psalm 145. 10. So our hope is, that we shall be admitted to joyn in these Eternal Praises above When, Eph. 3. 21. To God shall be Glory in the Church, by Christ Jesus, throughout all Ages, World without end, Amen.

6thly, The life of it is founded on evident and undenyable Reasons; all the Worship we make use of in our Churches in the Exercise of Praise, is Jewish; and what can be the Reason, why we still adhere to their Worship, yet reject their Church Government, when the one can be no more proved Ceremonial than the other? And if we have attained more clearness than they, in the Doctrine of the Trinity, why ought we not to express this in our public Worship? If our Sermons differ from their's in clearness, why not our Praises also? Shall we attain to more perspicuity in the knowledge of Divine Mysteries, yet give no evidence of it by publick expressions thereof? What can be the Reason, why there ought not to be some distinguishing mark betwixt their Worship and ours? They will own all that is written in the *Psalms*, yet will not own GOD, Father, Son, and Holy Ghost, are we then ashamed, before them, to Profess this Doctrine? They will not own that, 1 John 5. 7. There are Three that bear record in Heaven, &c. And are we ashamed openly to profess it? in all our Public Praises, this

this is the only thing that puts a Distinction betwixt us; and let all the World Judge, if there be not Reason there should be a Distinction betwixt the Blasphemers of our Saviour and us. And withal their *Psalms* end most part with Praise to God, we oft break off in the middle without that, ought not ours also to conclude with Praising him? Their publick Songs, besides the *Psalms* of David, ended with Praise, as ye may see *Exod.* 15. 18. *Isa.* 12. 6. *Isa.* 38. 20. *Hab.* 3. 18, 19. 1 *Chron.* 16. 36. The *Jews* Praised GOD according to the dark and obscure Revelations they had of him; and if our Revelations from him be clear, why not also our Praises of Him? The *Pagans*, by the dim Light of Nature, sang *Hymns* of praise to their gods, and shall not we do the same to the Living GOD? Will any of the Disusers of this Hymn say, that it is unlawful to say, *Glory to the Father, &c.* And if it be lawful to say it, why not also to sing it? Were they Baptised in this Name, and is it after their Baptism not to be Celebrated?

7ly. To this may be added also, the Church's Authority, and that grounded on such pregnant Reasons, *1 Cor.* 14. 40. *κατα τα εω*, according to Ecclesiastic Constitution, as the Church shall order. That Controversie betwixt us and the Church of *Rome*, hath had this Effect among us, that they attribute too much to the Authority of the Church; and we, at least some of us, to shun that Error, denies it what is due: Whereas *medio tutissimus ibis*, both Extreams are dangerous. To attribute to the Church, what God hath reserved to Himself, as Infallibility, and Power to repeal the Laws of God, and to deny the Church what God hath invested it with, are both dangerous: And if any are so conceited, as to reject that, owned and established by the Catholic Church, for so many hundreds of years, we must tell them, we have no such custom, nor the Churches



**Churches of GOD.** This cannot be called, as other things are called, a Branch of Popery; unless they will put such an Honour on Popery, which we own not, that it sprang so early in the Church. And can these Men think themselves wiser than our first Reformers, *Luther* and *Calvin*, who never disused this Hymn? Will they condemn the Churches abroad, of *Geneva*, *France* and *Holland*, who use it, or our own, who formerly used it; till the Sectarians in *England* taught them otherways? Yea, will they condemn other Churches, who in their Worship use other Hymns? who are so far from not saying, that they sing the LORD's Prayer, ten Commandments, Apostolic Creed, and other Scriptural Songs and holy Hymns? Let them look to our old Psalm Books, and read these Hymns subjoyned to them; sung by these, whom they pretend to honour in other things. Let them read *Mr. Baxter*, in his 42 Directions for Peace of Conscience, who hath this, *In my weak Judgment, if Hymns and Psalms of Praise were new invented, as fit for the Gospel State and Worship, to laud the Redeemer come in the Flesh, as expressly as the Work of Grace is now express, as David's Psalms were fitted to the former State, and Infancy of the Church, and more obscure Revelations of the Mediator and his Grace, it would be no sinful humane Invention, or Addition; nor any more want War-rand, than our inventing the Form and Words of every Sermon we preach, or every Prayer that we make, or any Catechism, or Confession of Faith; nay it seems of so great Usefulness, as is next to a Necessity: And if there be any convenient Parcels of the Ancient Church, that are fitted to this Use, they should deservedly be preferred; for doubtless if GOD's usual solemn Worship, on the LORD's Day, were fitted and directed to a pleasant, delightful, praising Way; it would do very much to frame the Spirits of Christians to Joyfulness, Thankfulness and Delight in GOD; than which there is no greater Cure for the doubtful, pensive, and self-tormenting Frame of some Christians.*

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Thus

Thus much Mr. Baxter. See *Dorrington's Travels unto Germany*, how highly he commends the *Lutherian Churches* in this Matter. From all which we may infer, if the Authority and Practice of the *Primitive Church*, in its purest Ages, if the constant Practice of all the Ages since, in these Places never subject to the *Bishop of Rome*, if the Practice of these, who rejected that Yoke, and of all reformed Churches, our own not excepted, if all this hath any Weight, then ought we still to sing, *Glory to the Father, Son, and Holy Ghost, &c.* and not joyn with that scandalous Passage, reported of one, who, is said from the Pulpit to have uttered, *No more Glory to the Father.* Or, of him, who lately hath published a blasphemous Pamphlet against the Use of the *LORD's Prayer*, who contemptuously calls it, *the Thing that ye call the Glory.*

8ly. Is it fit to consider the Practices of Hereticks, to corrupt this Hymn, which the Orthodox did not for that, abandon; but vindicated and stuck the closer to it? The Passage of *Lentius the Arian*, Bishop of *Antioch*, is nottous, who, when both Clergy and People were divided, some singing, *Glory to the Father and the Son*; others, *Glory to the Father by the Son, in the Holy Ghost*, he recited the whole Hymn, quietly with himself, that there was heard nothing uttered by him, but, *In secula seculorum, For ever and ever.* The *Arians*, by the Clause, *in the Son*, insinuate the Son's Inequality with the Father. Others again recited it, *Gloria Patri, per Filium in Spiritu Sancto, Glory to the Father, through the Son, in the Holy Ghost*: Others, *Glory to the Father, and the Son in the Holy Ghost*. It is a famous Story of a certain Bishop, suspected of Simony, which he would by no Means confess, wherefore he was commanded, by *Hildebrand* ( afterwards *Gregory the 7th* ) then the Pope's Legate, to say the Doxology; whereupon he pronounced distinctly the Father and Son, but could not pronounce the Holy



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Holy Ghost; by which he was moved to confess his Fault, and quite his Bishoprick, *Baron: ad Annum 1055.* The *Arians*, as is told, found it their Interest to alter this Hymn of Glory, and is it not as much our Interest to preserve it? they came not the Length to abolish it, and shall our Age do it? Then Men were known, as to their Soundness of Faith, by the Manner of their singing it, and how shall this be known in these, who sing it not at all? Is the Son's Equality with the Father ceased, or is its Confession and Acknowledgment become needless.

9ly, The Practice of these, who disuse it confirms its Use; in that they have never arrived to that Confidence to make any public Act against it: Or if among themselves, they have made it, 'tis never published, which is a Token, they are ashamed to own it. So that we have the public Authority of the Christian World, and their uninterrupted Practice for its Use; nothing but the Practice of few in a Corner, for its Disuse. Let any considerate Person judge, which of these is most prevalent; yea, in any, who have taken ( or own the taking of ) the Solemn League and Covenant, 'tis Perjury not to use it; for they bind themselves to own the Doctrine, Worship, &c. then in the Church, and 'tis known, this with the LORD's Prayer was then in Use.

As to the principal Objections against this Hymn, as that it is not scriptural, that it was begun on the occasion of the *Arian* Heresie now extinct; they are answered already. For, that ignorant mistake of the misguided Vulgar, who fancy that which the Judicious Men of their own way might undeceive them in, if they pleased, that the clause, *as it was in the beginning*, its meaning is, as it was in the times of Popery, tho' it be not worth the answering; yet something may be indulged to the weakness of poor Ignorants, as to tell them,

that

that this is to put too great Honour on Popery, which we cannot grant, that it is as old as this Hymn. For supposing it had not been in use till the Council of *Nice*, Anno 325, the contrary whereof we have proven; yet every one knows that we date the principal Encroachment of Papal power on the Church, from the Year 606, near 300 Years after the *Nicene* Council. But, more particularly, as it was in the beginning, is all one with, from all Eternity, As *John* 1. 1. *In the beginning was the Word*, for what was in the beginning was from all Eternity. The Heavens and Earth were Created in the beginning; but they were not in the beginning: For to have a beginning then, and to begin then to receive their being, are two different things: So that the meaning of that clause, and the whole Hymn is this, as the Eternal God, One in Himself, Three in Person, was Infinitely and Essentially Glorious in himself, from all Eternity, still continues and ever shall be for ever; so the Three Persons in this undivided Essence, ever were, are & shall be of Co-equal, Co-essential, and Co-eternal Glory: and as God One in Three and Three in One, is thus Glorious in Himself; so in our Praises of him, we desire to publish and proclaim that Glory he had in the beginning, before all Worlds, which all the Earth now see displayed and manifested, in all this vast Frame of Nature, in his Acts of Providence and Grace, and in his Word; so this same Glory shall for ever continue to be published, not only by the joyfull Acclamations of Blessed Spirits, Saints and Angels; for ever and ever; and let all the Earth say, Amen, *Hallelujah*.

In the last place, I shall render an Exhortation to Men, to continue in this excellent Work of praising GOD, in which we have such Noble Company. The Father hath created us; He is therefore to be praised: The Son redeemed us; therefore, Glory to him: The Spirit sanctifies us; therefore



to Him be Glory: The Father sent us into this World for his Glory, the Son hath lived with us, and died for us, and being returned to his Glory, is still mindful of us: The Holy Ghost comes unto us, and stays with us, as our Guard and Guide, Comforter and Advocate, clearing our Minds, cleansing our Hearts, quickning our Affections, and enforcing our Prayers. Each then, deserves this Tribute of Praise. This Work began early, in the Beginning of Time, in the Morning of the Creation, the Angels sang his Praise, *Job 38. 7.* The World now joyns with them in it, and Men and Angels shall keep a Jubilee of it to all Eternity. One Generation after another praises Him, *Psa. 145. 4.* This was, and is, and ever shall be done through all Ages. The Patriarchs did in the Beginning, and first Ages of the World; the Apostles and Martyrs in the first Ages of the Gospel; and all these, tho' now removed to Heaven, continue to sing Praises to the Triune God there, as all pious Christians do here; and there will never want Tongues in Heaven to sing this gratulatory Hymn, to all Generations. Here we acknowledge, that all the Good that ever was, or shall be done, with all that is now enjoyed, in Heaven and Earth, hath proceeded from this All-sufficient and over-flowing Fountain, to whom this Tribute of Praise ever was, and is, and shall be due. Behold then, O pious Soul! a glorious Choire of Angels, Patriarchs, Prophets, Apostles, Saints and Martyrs in Heaven, with all holy Men and Women in all the World, at once, with united Voices and joyful Hearts, singing this Triumphant Song. Let this inspire thee with holy Raptures, and Extasies of Devotion, whilst thou singest thy part here on Earth; and when thou art taken hence, thy place shall be supplied by the succeeding Generations, and thou shalt be advanced to a State, as endless as his Mercy, where thou shalt praise

praise Him to Eternity: Here thou declares thy Faith, and  
discharges thy Homage, acknowledging GOD's former Mer-  
cies, confessing his present Favours, to us and all the World,  
and glorify him for both; hoping for what is to come, we  
promise these Returns of Praise, which we shall ever make to  
him: This cannot be done too often, for his Mercies are  
more frequent than our Praises can be: *Comber Camp: to the*  
*Temple, Part. 1. pag. 72.* Let Heaven and Earth resound  
his Glory; let Sun and Moon praise him; let the Earth and  
Sea, and all therein, let the World and all its Inhabitants praise  
His Holy Name: These on Earth let them joyn with the  
heavenly Quire, let Angels and Arch-angels, and all the  
Company of Heaven, laud and magnify His Glorious Name,  
crying, *Holy, Holy, Holy LORD GOD Almighty, Heaven and*  
*Earth are full of thy Glory. Glory be to thee, O LORD most high.*  
And with all that Noble Company, joyn in my Soul, and  
say,

Glory be to the Father, and to the  
Son, and to the Holy Ghost.  
Written at *London* As it was in the Beginning, is now,  
*KIRK W. A. L.* And ever shall be world without end.  
*Jan. 23. 1698.*  
*Publ. 1712.* To Father, Son and Holy Ghost,  
The GOD, whom we adore,  
Be Glory, as it was, is now,  
And shall be evermore. AMEN.





